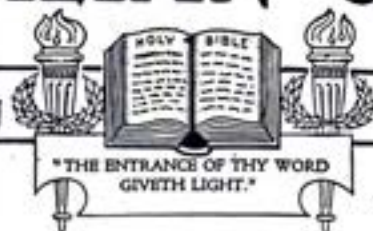


W. Howard

# The AUSTRALIAN CHRISTIAN

A Journal Representing



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## American Churches Report Advance.

CONFERENCE returns with their statistical tables will soon be engaging our attention. There are some critics who question the validity and usefulness of numerical tables. With all their inaccuracies, however, they serve a useful purpose, and if we review the progress of the decades as revealed by the statistical schedules, we may arrive at fairly accurate results. Some churches may drop too many and others too few members in one year, but a long view tends to correct such errors.

Most churches and schools in recent years have found little comfort or ground for complacency in their reports. We, as others, have suffered shock. Temporary setbacks ought to have the effect of stirring the church to renewed efforts. If there is failure, the fault will lie with ourselves.

The 1938 Year Book of our American Brotherhood contains some very cheering figures. H. B. Holloway, in his annual summary of the position, reports some of the outstanding facts revealed by the year book, and gives the cheering news of an increased number of baptisms, an increase in the membership of both church and Bible school, and an upward trend in giving.

The total world membership of the Disciples of Christ, Mr. Holloway states, is 1,789,291—a gain over the world membership of last year of 27,513. The total membership in the United States and Canada is 1,630,393, which, compared with last year, is a gain of 22,677. It is gratifying to note that both our world membership and the membership in the United States and Canada show a gain, whereas in 1936 and also 1937 the reported statistics show a loss each year. The additions by baptism for the United States and Canada this year total 62,851—a gain of 12,160. The largest gain was made by Indiana, 1,468, representing 29.45 per cent increase, as compared with baptisms last year. For the world the additions by baptism totalled 67,372 against 56,319 last year—a gain of 11,053.

The editor of "The Christian Standard," in commenting upon these figures, writes: "It is our conviction that the year book statistics are so decidedly imperfect that they can not be regarded as adequate. This is not intended to be a reflection upon the publishers. We believe that if the figures were complete the picture would be even more cheering. Many of the most aggressive churches are indifferent about reporting to the statisticians." He rejoices in the marked improvement as indicated by the 1938 returns and adds: "Evangelism is not only being emphasised again, but it is producing results. This is true not only in the North American continent, but in the world brotherhood as well. Baptisms are reported in larger numbers. The increase in baptisms is approximately 25 per cent, and many states show even larger percentages."

It will be borne in mind by our readers that about 400,000 members of Churches of Christ in America do not report to the International Convention of Disciples of Christ. So the published figures cannot

represent accurately the strength of the movement.

It is very heartening to note an advance in Bible schools. Mr. Holloway says that our total Bible school enrolment for the world is 1,190,366—a gain over last year of 21,878—and for the United States and Canada, 1,125,543—a gain of 24,303 over last year. This gain is also unusually encouraging since we showed a loss in Bible school enrolment for the years 1934, 1935, 1936 and 1937. There has been in recent years throughout the world a great slump in Bible school attendance. This makes our report an unusually encouraging one.

The year book reports that, apart from money raised for the carrying on of their local work, the 1,630,393 members in the United States and Canada gave well over a million pounds for missionary, benevolent, pension fund, etc. This average of over 15/- per member represents a very considerable advance on the previous year's giving. The 8,110 churches in the United States and Canada gave an average of about £130 per church against an average for the previous year of about £70. For the 5,284 contributing churches in the United States and Canada, the average was about £200 per church compared with the average of nearly £120 last year. This gain is very cheering; but, in spite of some good giving, it has to be acknowledged that our people come far short of the standard of generous giving set by some communions.

East Dallas church, in Texas, has a remarkable record. For the eighth year in succession it heads the list of churches making the largest total regular offering (not including the Miscellaneous Missionary, Benevolent and Emergency Relief Offerings) to all organisations for which this year book makes report; namely, 17,528 dollars against 14,835 dollars last year. In the list of 100 churches showing the total offerings of such church to all organisations (including the Miscellaneous Missionary, Benevolent and Emergency Re-

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lief offerings), such offerings representing all contributions during the year ending June 30, 1938, as reported to the Year Book Publication Committee, East Dallas church, with a total resident membership of 3,058, holds first place, with a total offering of 18,048 dollars, or an average per capita of nearly six dollars. The church school of East Dallas church this year takes first place among all church schools in its giving for missions and benevolence, with a total offering for the year of 4,264 dollars. The missionary organisations of East Dallas church again hold first place in making the largest offering among all missionary organisations, with an offering of 4,416 dollars.

The Cloverdale church in Montgomery County, Ala., with a total resident membership of 65, holds the record for the year for the largest average gift per member, based on total offerings, including miscellaneous offerings; namely, nearly 29 dollars.

## The Blessing of Rain.

LAST week special prayers for rain were offered in Victorian churches. On Wednesday the meeting for united prayer for rain was held in St. Paul's Cathedral, Melbourne. On Thursday, magnificent rains fell throughout the State. Almost all parts were rejoicing on Friday at the opening of the windows of heaven and the outpouring of a most bountiful blessing. The papers tell of empty tanks being replenished, water shortage removed in an hour, farmers dancing on sodden ground, growers standing in the rain or rushing from farm to farm offering congratulations. It is impossible to estimate the value of the blessing received.

Last Lord's day in every church, presumably, thanks would be returned to God for his bounty. Christians cannot well forget to thank the great Giver of all good. But will the mass of the people make any acknowledgment of his kindness and provision? It is doubtful whether the majority will even think of him. Here is our greatest need—the recognition of God and our dependence on him, and the ordering of our lives in such a way as to be well pleasing unto him.

Let us give thanks.

## "What Are the Churches Doing?"

THE inquiry came from an irate rate-payer to a Christian neighbor. The disturbing thought in the rate-payer's mind was the fear that the Licensing Court might grant the application for the establishment of a hotel near his home. Now,

the churches had sought to get the people to vote last year for the curtailment of the liquor trade's evil work, and Christian people had been very definitely urging the folk in dry areas to vote in such a way as to safeguard their liberties and warning them that a trade victory would almost certainly be followed by an attempt to introduce hotels into the free districts. Moreover, as soon as the movement for new licenses was known, the churches interested themselves in the matter, and members have been working hard to avert the threatened ill. But what of our irate and fearful objector? His family is not a teetotal one. The voters of that household last year voted in favor of liquor. Bottles are regularly delivered to the house. But a hotel near the home is not wanted—for after all men of sense know that property values will decline, and unsavory elements will gather in the vicinity of a licensed hotel. It is because our rate-payer who now demands "What are the churches doing?" was himself worse than apathetic in recent days that he now has cause to fear. It would be amusing, were it not so sad, to find such inconsistencies and such unjust and ignorant criticism of churches, as illustrated in the foregoing. Alas, that combination of folly and injustice is not at all uncommon. Let all who love freedom and seek their country's good support the churches in their efforts for reform.

## A Peevish "Observer."

AN interested correspondent has sent us a page cut from the January 14 number of "The Protestant World" (Sydney). In it the following delectable paragraph appeared:

### PROTESTANT BIGOTS.

There is a Town-Clerk in the Clarence River district who is so much wrapped up in his own particular type of Protestantism that he is almost fit for admission to the R.C. faith. In recent official correspondence to various Protestant Evangelical Ministers, he had the audacity to address the Ministers concerned as Mr. instead of Rev. It is stated that this was not due to an oversight, but a studied insult to evangelical Protestantism. Is it any wonder Protestantism is the laughing stock of R.C. priests and the laity.

The writer had grace or modesty or sense sufficient to conceal his real name, using the pseudonym "Observer." We have no other information than given in the paragraph, and therefore cannot refer to the town clerk's reasons for his action. Quite probably, they would harmonise with our own, and would be as far from indicating "a studied insult" as the east is from the west, or even as the quoted paragraph on "Protestant Bigots" is from commonsense. Not accepting an unscriptural distinction between clergy and laity, we have carefully refrained and must continue to refrain

from calling any man "Rev.": but that does not mean we entertain unkind feelings towards any Christian leader or servant of the Lord Jesus. There are some preachers who on principle refrain from using the title "Rev." themselves, but who have no scruple about applying it to others. We feel bound to avoid this curious inconsistency. For "The Protestant World" writes to suggest that it is an insult to call a minister Mr. is simply ludicrous. "Observer's" wrath makes him incoherent and inconsistent. If the town clerk be, as he says, "almost fit for admission to the R.C. faith," why should R.C. priests want to laugh at him? May we give an answer to our friend's closing question? It will be no wonder if Protestantism tends to be the laughing stock of men if such headings as "Protestant Bigots" continue to introduce to us such foolish comments as quoted. But we are glad to know that "evangelical Protestantism" is a somewhat more sensible and robust thing than "Observer's" words would indicate.

## The Three Imps.

THREE pesky little imps mar our peace of mind and upset our lives. They are always on the job, night and day, and never take time off. They make us miserable and seem to have fun in doing it.

Their names are Hurry, Worry and Indecision, and which is the worst is hard to say. It is not our work which wears us out, but these three imps. When they gang up on us we get a case of the jitters.

The result of Hurry is overstrain, jangled nerves, dyspeptic stomachs, sleepless nights, and all the rest. It is not due to too much work, but to work that is confused, crowded and cluttered up.

The cure for hurry is order, system, method. Many a nervous smash-up might be avoided by a few simple lessons in orderly thinking. To do anything at all we must have a plan, a scheme to work by, and stick to it, making allowance for things that interrupt and upset.

As for Worry, it is due to too much imagination and too little nerve. It is fear in its subtlest shape, and just plain pluck is the best cure for it. It is better to be born plucky than lucky.

The imp called Worry is a quick-change artist, using many garbs. Now he is disguised as a sense of responsibility, now as a great love, and now as wise foresight; but he is a fake in any rig.

If a thing is inevitable, we must adjust ourselves to it. If disaster looms, we must face it. If our responsibility is heavy, we must get under it. Worry will only weaken and make us wile for either.

But it is Indecision that tears us in two, torments us almost out of our wits, and drives us half mad. We can never know absolutely what is best, but we can do the best we know, and leave it at that.

Any decision is based on a balance of probabilities, not on perfect insight. A forceful man decides quickly; he may be no nearer right than the man who hesitates, but he does get it off his hands.

To cast out these imps we must have poise and pluck, and the nerve to cut a knot and do a thing, despite uncertainty and risk.—Joseph Fort Newton.

# The Personal Touch.

H. G. Payne.

And he touched . . . and healed him.—  
Luke 22: 51.

**I**N the miracles of healing performed by our Lord we find that, as a rule, there was direct contact, by speech or touch or both, between the Healer and the healed; in rare cases the transmission of the healing influence was from a distance.

We desire to consider the question of personal work, showing by analogy the need for direct individual contact with those needing spiritual healing.

It may be urged that there can be no resemblance of relations because the physically diseased applied to Jesus for healing, while we have no knowledge that those, or most of those, whom we wish to heal spiritually desire a cure. Against that we state that many really desire healing, something they have not found in the world, though frequently they cannot express the longings of their hearts, not recognising them as groanings after God and righteousness, yet this anonymous feeling is ever there. Further, it is our duty to place the desire for Christ in hearts where it is unknown, as well as to enable those who have it to recognise it, also to help all to find the satisfaction of Christ.

In the incident of the healing of Malchus there is no indication that he asked for help. The four gospels give the story of the severed ear; only one mentions the miracle, and that so briefly and in such a manner as would seem to suggest that Jesus healed him as an unrequested act of compassion. One could hardly imagine one of the arresting party who received a blow in a scrimmage asking the arrested one to cure him, especially a member of such a band on such an errand.

It may be said that we have examples of Christ's healing at a distance without any personal contact. Yes; but there was the imparting of the miraculous healing energy by unseen means. We can transmit effective spiritual influence upon those from whom we are separated by distance by the very prosaic method of letter writing. The complex machinery of the G.P.O. will assist our personal work, and by a method which transcends material things, the use of prayer.

We assume a desire to impart spiritual healing because of our realisation of the value of Christ. If Christians were interviewed one by one and asked what they regarded as their most valuable possession, that which no circumstances could compel them to discard, the answer would be "Jesus."

If asked what would we like to give to others again we answer, "Jesus." Extravagant claims have been made for certain non-Christian religions. We have been told by an English Buddhist monk that Buddhism is not antagonistic to Christianity. It is opposed. It teaches that existence is an evil, that evil has its origin in desire, and that the highest good is found in the suppression of desire. This is a deadening doctrine. No one could live up (or down) to that and believe "Thou shalt love the Lord thy God," "Thou shalt love thy neighbor as in heaven that one of these little ones should perish.—Matt. 18: 14.

**T**HESSE two statements of the Master may well be regarded as two great incentives for youth evangelism.

At a Sunday school convention in Sydney in 1928, A. L. Haddon, M.A., said: "The following facts ought to burn themselves into the mind of every Christian worker:—70 per cent. of the church's new members come from the Sunday schools; 95 per cent. of her best workers were influenced in that direction in the days of their youth; 60 per cent. of America's churches were established by first planting Sunday schools. It is also said that 90 per cent. of a country's criminals commit their first crimes before the age of 20. The indifferent success of the church in Christianising this, and like communities, is due to the fact that she has made insufficient appeal to youth. At the present time more than half the young people of New South Wales are receiving no religious education."

The New South Wales Y.P. Department has faced this stupendous situation in recent years under a great handicap in that, through insufficient funds, our organiser can only give part-time service. Prior to this lean period the gains in youth work were the best ever, mainly because the brotherhood had the ad-

When we reach the standard of Paul, and are willing to be accursed for our brethren's sake, we will show the spirit of Christ who hung upon the cross feeling the weighty meaning of "Cursed is everyone that hangeth on a tree."

It surely is our intention to endeavor to heal by direct contact, by personal work. There will be no attempt at working without the intent. Thoughts beget intentions; intentions actions; actions, rightly directed, success. We will do no personal work unless the idea is planted in our minds. We will not attempt anything without the prior intention. This is simply a restatement of the old truth that if you "sow a thought, you reap an act."

Expectation is the life of intention, which is but another way of saying we work by faith; that we must be optimistic. There are no chance methods in this work. Given the attempt to win souls plus the expectation of success and surprising results will be obtained. Expectation of success brings a measure of success gener-

ally speaking, and is an insurance against failure.

Realisation is the fruit of expectation and action. We have set out to realise an ideal in the saving of souls for Christ. Having good ground for expectation all will depend upon action. Action and expectation are the pair of oars which propel the boat.

Prayer is a factor. Can we measure its effect? Our gain by its use? We concentrate our attention upon others and their needs. We bow in adoration and supplication. We influence those for whom we pray.

We do not presume to explain how God answers prayer nor why it should be offered continually and earnestly, but there can be no doubt that close mental and spiritual contact with one for whom we pray must influence that one.

Daily fresh mental wonders are being explained to us; the control of one mind over another, the power of suggestion, telepathy or thought transference. All these are of interest when discussing prayer; add to these the spiritual power of the Holy Spirit, and what a force is here! So, to quote Torrey, "Pray for great things, expect great things, work for great things, but above all pray."

Then the joy of achievement in lives transformed. The healing of moral lepers; the casting out of demons of drunkenness and impurity; the opening of eyes blinded by hatred and bigotry; the unstopping of ears closed against the voice of the altogether lovely One; the loosening of tongues held by sin, but now singing God's praise; the invigorating of the withered hand that it might help others; the strengthening of lame legs and deformed feet, making them "swift with messages of love"; the renewing of the sin-palsied body that it might be a "living sacrifice, holy, acceptable to God"; the replacing of the lunacy of sin with the sanity of sanctification; and, finally, the quickening of those dead in sin, that like Lazarus, they might be indisputable evidence of the power of Christ.

The wonder and joy of it all is that we can share in this work. The knowledge of success is so cheering and helpful, it is full of such holy joy, that none of us can afford to be without it.

## YOUTH NEWS

**T**HE Moravian church, born in the days of John Huss (1369-1415), has been marked by missionary zeal and eminent piety, yet it has nearly died out, because the mission field of youth has been neglected. Little time and attention were given to winning the children around them. As good adult workers were called to their reward, they left no workers to whom the torch of truth could be passed. This church thought of all missions but that of youth. Let no church make the same sad mistake on Sunday, March 5.

# The Home Circle.

Conducted by J. C. F. Pittman.

**R**EMEMBERING what Christian Endeavor has meant to us all, challenging us to full consecration and training us in effective service, we have reason to thank God that 53 years ago Dr. Francis E. Clark, of Williston Congregational Church, Maine, U.S.A., was inspired to inaugurate such a youth movement within the church.

The Christian Endeavor Movement is international and interdenominational; it includes more than 80,000 societies in at least 100 evangelical communions, four million young people, who are of all races, all colors, all tongues and all social conditions, and who live in at least 128 political units of the world. These figures come from the programme of the 1938 World Convention. The World Union of C.E. was formed in 1895, 14 years after the forming of the first society, and set this as its objective. "To unite in closest fellowship the Christian Endeavorers of the world, to promote the interests of the Christian Endeavor Movement, to reinforce the Christian churches in

## FIDELITY GREATER THAN SUCCESS.

**S**HORTLY before his death, Dr. John Clifford, a stalwart warrior in the cause of the Lord, said that he had received an anonymous letter pointing out that many of the things for which he had stood throughout his life were being defeated. He stood against the war in South Africa, against the Education Act 1902, against other causes which had gone down in defeat. Then in his incisive way Dr. Clifford said, "If the correspondent had only sent me his address I could have sent on to him many other instances. Since my fifteenth year I have opposed the drink traffic, but today it seems as strongly entrenched as ever. I have given my energies to the cause of peace, but here we are engaged in the bloodiest conflict of history. What then? We join a movement not because it is successful, but to be faithful to it." Fidelity is a greater thing than success. The greatest men and the best will not hold back because of "hunger, thirst, hardship, forced marches, suffering and death," nor will they hesitate because the successful issue of their enterprise may be delayed. They will hear the call of God, they will see the needs of men and they will determine that God being their strength, they will commit themselves to his cause and kingdom.—Selected.

## IMAGINARY MALADIES.

**F**OR example, there is the stock case of Elizabeth Barrett Browning, who believed herself, as she was believed by those about her, to be in a chronic state of invalidism, and was reconciled to the prospect of passing her life between a bed and a sofa, until her future husband persuaded her into a "more vigorous view of her condition," and into an elopement, which was certainly energy enough. Her case has been repeated by an endless number of seeming paralytics. Their belief that they are still sufferers has long survived their actual cure; and the professional faith-healer or hypnotist could have no better subjects. For when the magic word is spoken, and throwing down their crutches, they leap from the public platform and start running down the hall to the astonishment of their friends, they present the appearance of being "healed by faith," the truth being that the healing had taken place in the course of nature, and that all that had occurred was their release from a mistaken obsession of their own.—Selected.

## WHY WE WINK.

**H**AVE you ever tried to see how long you could go without winking? You will find it very difficult to carry on for more than a minute or so, and very uncomfortable, too.

This winking business, you see, is very necessary. It is, in fact, an arrangement of nature for keeping your eyeballs clean, moist and comfortable.

The eyelids might be called the automatic cleaners of the eye, only the fluid is not oil, but a somewhat salty mixture which is secreted by the tear glands.

There is one of these glands at the inner corner of each eye. If you examine your eye by pulling down the lower eyelid with the finger, you can easily see the mouth of this little gland, no bigger than a pin-prick. The passage from it connects with the nose, and that is why, when you have a bad cold, your eyes water so constantly.

It is absolutely necessary that you should wink, and wink fairly often. But you don't need to think about it. Your subconscious self sees to that. It is a process which, for want of a better word, we call instinctive. Winking is accomplished with even less conscious effort than breathing.

Some people wink more often than others. A nervous person may even wink as often, perhaps, as 50,000 times during the sixteen waking hours of the day. In such a case the eyelids travel about 25,000 inches in the day, and so we arrive at the rather startling fact that, in the case of a person fifty years old, his eyelids have travelled a total distance of more than seven thousand miles.

A wink is not a long operation. It occupies altogether about two-fifths of a second. Even when you are reading the process continues, but so rapid is the wink that you are not conscious of any interruption.—Selected.

## ONLY SUNSHINE WANTED.

**A**S we journey about the country we come across many queer and interesting mottoes on various buildings. It is not often, however, that mottoes or words of any kind are seen over hospital doors. Yet there is a large hospital which has these words over the main doorway:

"If you can't smile, don't go in."

It's only sunshine that is wanted there. How nice if we applied it to every home we visited. It's like medicine; it does good, it cheers and makes people forget troubles. There's nothing so infectious as a smile. Let us remember these words wherever we go:

"If you can't smile, don't go in."

—Selected.

## THE PROFITEERS.

"Isaac! Isaac! I can hear a man snoring under the bed! He must be a burglar!"

"Hush, Rebecca! Don't wake him, an' den we will charge him for a night's lodgin' in de mornin'!"

Doctor.—"If anything comes to worry you, cast it aside. Just forget it."

Patient.—"Thanks, doctor; I'll remember that when your bill comes in."

Mr. Beaks.—"I have nothing but praise for the new minister."

Deacon.—"So I noticed when the plate went round."

# The Family Altar.

J.C.F.P.

## TOPIC.—FAITH IN ITS HIGHEST FORM.

Monday, February 27.

**A**ND Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.—Matt. 9: 2.

No doubt the palsied man had faith, evidenced by his consent to such extraordinary means being used on his behalf, yet Jesus especially noted the faith of the four friends which led them to "make bold and persistent efforts which took liberties with the house of a neighbor."

Reading—Matthew 9: 1-8.

Tuesday, February 28.

Blessed are they that have not seen, and yet have believed.—John 20: 29.

Thomas saw, and therefore believed. Millions have not seen, yet believe. Upon such a beatitude is here pronounced, for they possess a stronger faith than those who withhold belief until it is produced by sight.

Reading—John 20: 13-31.

Wednesday, March 1.

We walk by faith, not by sight.—2 Cor. 5: 7. A Christian is not governed or influenced by what he sees, but by faith in things invisible, whilst the worldly lives for the things which are seen, such as wealth, position, pleasure. A true disciple of Christ is controlled by unseen forces, walking and enduring "as seeing him who is invisible."

Reading—2 Corinthians 2: 1-10.

Thursday, March 2.

By faith Abraham, being tried, offered up Isaac.—Heb. 11: 17.

The context makes clear that though all the promises were in Isaac, Abraham offered him in sacrifice, "accounting that God is able to raise up, even from the dead; from whence he did also in a figure receive him back." Surely an example of faith unparalleled in all history!

Reading—Hebrews 11: 13-22.

Friday, March 3.

By faith Moses refused to be called the son of Pharaoh's daughter.—Heb. 11: 24.

This is an extraordinary example of faith in action. One has only to think of the glories and pleasures of the king's palace to realise something of the stupendous sacrifice involved in forfeiting everything for the "reproach of Christ," which faith accepted as "greater riches than the treasures of Egypt."

Reading—Hebrews 11: 23-39.

Saturday, March 4.

What does it profit my brethren, if a man say he hath faith, but have not works? Can faith save him?—James 2: 14.

Mere profession of faith is useless if unaccompanied by works. "It is dead," says James, as surely as is the body apart from the spirit. Faith is clearly defined in this epistle as being such belief in God and his promises as leads to a life of self-sacrificing service.

Reading—James 2: 14-26.

Sunday, March 5.

If I do but touch his garment I shall be made whole.—Matt. 9: 21.

This poor sufferer believed, though she had not seen Jesus, but simply heard of him. She pressed her way through the crowd in fear and trembling, and "touched his garment." And in spite of that surging crowd, Jesus knew that someone had reached out the hand of faith. So, no matter though goddess multitudes press around, and nobody seems to care, if we but stretch out the hand of faith the great Physician will come to our help and heal our soul's diseases.

Readings—Micah 4: 1-7; Mark 5: 21-43.

## The Just Shall Live by Faith

Galatians 3: 1-12.

Prayer Meeting Topic for March 1.

H. J. Patterson, M.A.

PAUL was not the first to use these words. They appear in Habakkuk 2: 4, but evidently made a wonderful appeal to Paul. Besides, it served him well in argument against those who were hindering the gospel of Christ.

### A Great Text.

In itself it is great, and it is also great because of its effect. Bishop Lightfoot virtually says that the words represent the concentration and epitome of all revealed religion. "The whole law was given to Moses in six hundred and thirteen precepts. David in the fifteenth psalm brings them all within the compass of eleven. Isaiah reduces them to six; Micah to three, and Isaiah, in a later passage, to two. But Habakkuk condenses them all into one."

Dr. Boreham, who says this is Martin Luther's text, writes, "The words do not flash or glitter. Like the ocean they do not give any indication upon the surface of the profundities and mysteries that lie concealed beneath. And yet of what other text can it be said that occurring in the Old Testament it is thrice quoted in the New?" "The just shall live by faith!" cries the prophet. So also said Paul in a letter to the greatest of the European churches. Again he wrote the words to the greatest of the Asiatic churches. The writer to the Hebrews tells us the very same truth.

The text has become a very great one for Protestants because of its effect on Luther. At Rome, at Wittenberg and Bologna it enlightened his soul. His youngest son tells how "as he repeated his prayers on the Lateran staircase the words of the prophet Habakkuk came suddenly to his mind. Thereupon he ceased his prayers, returned to Wittenberg, and took this as the chief foundation of all his doctrine."

### Faith in What?

For Paul and for us faith must be the fundamental thing. Not by any works are we saved. Works may give an indication of faith. James said, "Faith without works is dead," and that is true, but we are not saved by the works. We cannot gain heaven by reason of any merit of our own. "Christ redeemed us." The tragedy of the present day is that men are considering that their good deeds outweighing the bad will heap up merit sufficient to secure life eternal. At least in the judgment of God they shall not perish. That popular doctrine is not of God. Faith is foundational and fundamental.

That faith is in a person and is none other than Christ who died on Calvary. Jesus Christ has no place in the life of many to-day. The stonement is not considered, and even his deity is called into question. Paul had prefaced his letter by saying, "If any man preacheth unto you any gospel other than that which ye received, let him be anathema." Faith in Christ and the receiving of that gospel were to Paul absolutely essential.

### "The Just Shall Live."

But who are the just or righteous? No man attains to a righteous or just state by attempting to keep the law. It is only they who believe in Christ who paid the penalty for sin. That is how a man shall live either here or hereafter. Life is promised and exists only in connection with faith and the righteous man obtains it only in that way.

It is this faith in Christ and his atoning work which brings happiness and peace. Without it we must be continually worried and anxious. The righteous man alone really lives.

TOPIC FOR MARCH 8.—IS THERE ANOTHER GOSPEL?—Galatians 3: 13-29.

# Our Young People.

Conducted by Keith A. Jones.

## A Churches of Christ Girls' Fellowship.

ON Tuesday, February 14, those interested in the promotion of a Churches of Christ Girls' Fellowship met in Swanston-st. lecture hall. Mrs. McCann, president of Women's Conference, presided. At a previous meeting, the proposed fellowship was outlined by Mrs. C. L. McOregor, a resume of which was given by Mrs. C. R. Brough.

Miss Allison Thompson, of Gardiner, contributed to the discussion of the evening by expressing the advantage of the fellowship from the viewpoint of a member of Phi Beta Pi. The helpful nature of the fellowship to Endeavorers was stressed by Miss Buckingham, of Bamba-rd. church. A general discussion followed.

A resolution was submitted and carried, authorising the formation of a Girls' Fellowship. A committee of seven young women was appointed to collaborate with the council of the Women's Executive, to give effect to the resolution. The committee appointed were Misses M. Thompson, E. Scambler, L. Morgan, A. O'Malley, M. Pettigrove, Duncan and Buckingham.

For some time past, officers of our Women's Conference, and youth leaders, have discussed the necessity for co-operation and expansion in girls' work. At present we have in Victoria approximately 26 groups. These are composed of P.B.P. chapters, open clubs, and physical culture groups. Each group is largely limited to its own local work. The present system limits the vision of our girls to local interests, and does not lift them to a conception of our work as a whole. Therefore, co-operative effort is desirable, because it gives unity and strength.

Briefly, our aim is to unite all our girls in a fellowship of worship, study, recreation and service. In the past, many promising girls have tired of club life, and lost their interest, because there is nothing to which to link them. A fellowship co-ordinates all the existing groups, and provides the missing link so apparent in our work at present.

The purpose of our fellowship will be:—

- Co-operation with "existing groups."
- Contacting individual girls, not linked to any group.
- The training of older girls for leadership, within the fellowship, and our future women's work.
- To give all young women increased opportunity for consecrated activity.

"If we work upon marble, it will perish. If we work upon stone, it will crumble to dust. But if we take youth, and train it well, we carve a monument that time can never efface."  
—V. McG.

## Sunday School of the Air.

ONE of the most profitable pieces of wide-spread religious education is being achieved in Victoria through a broadcast Sunday school session each Sunday evening. Seven churches affiliated with the Council of Religious Education are responsible in turn for a month's session. Mr. H. J. Book is the announcer for the school, and has given very fine service for more than five years. Many suburban schools and leaders have co-operated in making the broadcast a very popular feature. Letters received from young folk and parents who listen-

in regularly testify to the wide-spread reception of the broadcast, and to their appreciation.

The council is greatly indebted to the management of station 3DB Melbourne for its courtesy and generosity in making the session possible. The time of the broadcast is from 5 to 5:30 p.m. each Sunday. We will be responsible for the conduct of the school for the month of March. The following schools and story-tellers will take part:—

March 5.—Balwyn, Mr. H. J. Patterson, M.A.  
March 12.—Ascot Vale, Mr. K. A. Jones.  
March 19.—North Essendon, Mr. F. J. Funston.  
March 26.—Oakleigh, Miss B. Cox.

## An Indian Bible School.

IN her monthly letter to the Victorian Women's Mission Bands, Miss L. M. Foreman, of Dhond, India, tells an interesting story of work among the boys and girls. We take the liberty of passing on her message. "The Christmas boxes arrived safely two weeks ago, in plenty of time for Christmas. We like to get them early, so that there is plenty of time to go through the things and decide what would be best for each individual—a scarf for Micah; a jumper for Ezekiel, Solomon and Samuel; jackets for Esther, Rebecca, Rachel and Ruth. The Simons, Davids and Peters, Marys, Marthas and Elizabeths all have to be thought of. I have been making up the Sunday school rolls for the year, and was surprised at the large number of Biblical names on the roll. Among the girls who have not missed a Sunday are Dorcas, Rachel, Mary, Flower, Rebecca, and the boys Ezekiel, Micah, Hanoka and Samson. I doubt whether any school at home has had 10 per cent. of the children on the roll attend without missing one Sunday.

## Naturalness in Religion.

ONE great need of young men to-day, I venture to think, is naturalness in their religion. When I have attended a religious gathering of young men, I have been pained by the straining for effect, the frequent use of cant phrases, and the absurd imitation of maturer men. Let us have reality, even if it is rough and untutored—at all events it is better than any counterfeit. When a man is young, let him rejoice in his youth and be proud of it—it will not last long. It is a great mistake to imitate, slavishly and morbidly, the manner and expressions of older men. Be yourself, that is, your best self—frank and honest and real. Fix your thoughts on the young man, Jesus Christ; let him become your one supreme model, for only in this way can you become a live, natural, aggressive Christian, blessed with a deep joy and a deathless hope. Christianity, in one sense, is the same to all men, but it is many-sided, and it does not appeal to an aged person in the same way that it appeals to an athletic youth. Therefore, expressions which are suitable in one may be hypocritical in the other. Aim, then, at a perfect naturalness in your religious life, and remember that Christianity does not crush your manhood, it broadens and blesses it; it does not prohibit your pleasures, it uplifts and purifies them.—Selected.

WITH God go over the sea—without him, not over the threshold.—Russian Proverb.

## Here and There.

WE call attention to the special announcement regarding our Preachers' Provident Fund which appears on page 123.

Bro. A. A. Hughes, preacher of Carnegie church, Vic., has accepted an invitation to labor with Swanston-st. church, Melbourne, in succession to Bro. T. H. Scambler.

The president of the Victorian Christian Endeavor Union, Bro. A. A. Hughes, recently delivered an appreciated and helpful broadcast address. We have pleasure in printing the greater part of it in this number.

Church secretaries are urged to provide the information needed for the new directory as early as possible, and to order copies at 1/- each, posted 1/1. Correspondence should be addressed to F. T. Saunders, 99 Queen-st., Melbourne, C.I.

Secretaries and treasurers of Victorian women's mission bands are reminded that the financial year ends on Feb. 28. If subscriptions are to be included in conference report for this year, they must be in the hands of the secretary, Mrs. W. H. Hinrichsen, 752 High-st., Thornbury, N.17, by that date.

Those intending to be present at the dinner and discussion at the Victoria Palace on Monday next, Feb. 27, when the subject of "National Defence and Its Implications" will be discussed, are requested to register with the social service office without delay. Men and women are invited. The inclusive cost is 2/6.

On Feb. 12 Bro. T. R. Morris and W. Gale delighted Albury, N.S.W., members with a visit and their happy messages. Bro. Chivell and family have returned from vacation and are again settling down to service for the Master. Bro. Chivell's messages and amicable understanding of the congregation are greatly appreciated.

At half-yearly business meeting at Maylands, S.A., the resignation of Bro. G. T. Fitzgerald was accepted with much regret. His service and teaching for five and a half years has been very fruitful and a blessing to the district. A farewell gathering for the family is arranged for March 1. Reports of church and auxiliaries showed excellent progress. Bro. F. P. Langlois, William Lyle, W. T. Matthews and A. W. Tompsett were re-elected unopposed as deacons for a further period of two years.

The Christian Commonwealth Movement is a combined effort by the Council of Churches and the Regional Committee of The Faith and Order Movement in Victoria. It urges that peace and progress, like happiness, are the product of right, personal relationships with God and man as declared and determined by Jesus Christ. As a representative of the Movement, Mr. J. D. Northey, B.A., B.D., will give a series of three addresses from Station 3AW as follows: March 5, 4.30 p.m., "The Imperial Christ"; March 12, 4.30 p.m., "Our True Citizenship"; March 19, 4.30 p.m., "The Higher Patriotism."

At Boort, Vic., on Feb. 7 a welcome social was tendered Bro. and Sister R. J. Sandells. A musical programme was enjoyed, and speeches of welcome were given by Mr. Harris (Presbyterian), Mr. Chasten (Methodist), and P. Stocks and F. Burt on behalf of church. Supper was provided by sisters. On Feb. 12 Bro. Sandells spoke in morning and Bro. F. Burt at night. Bro. Sandells belong at Pyramid Hill. On Feb. 15 Bro. Sandells and Boort officers met Pyramid officers at Pyramid to plan further work there. On Feb. 19 Bro. Sandells gave a fine message in morning. At night, prior to the address, he baptised a young man. Mrs. H. Lacy rendered a solo. Bro. Sandells gave a splendid message on baptism to a good audience.

Services were well attended at Lygon-st., Carlton, Vic., on Feb. 19, several visitors breaking bread, among them being Sister Smith, from Hongkong, 115 attended Bible class, Bro. Ennis speaking on "Valuing Our Heritage." At night two young ladies confessed Christ when Bro. Baker gave a searching address. Sympathy is with Bro. and Sister Raisbeck in the passing of their son Ron. Aged Sister Mrs. Elizabeth Baker has been called home after long illness. The officers and sisters gave a delightful tea on Monday to students and faculty of the College.

W. Gale writes: "The president of the Victorian conference, Mr. T. R. Morris, and the writer visited Albury on Lord's day, Feb. 12. The officers and visitors had tea together and a conference followed, covering many phases of church life and activity. The president stressed the importance of stewardship in relation to the kingdom of God. The very hot, droughty conditions and the holiday season have affected attendances, but preacher and officers are confident of improvement all along the line as cooler weather comes. Bro. W. E. Jaekel and Irwin Barber began a tent mission at Stawell on Feb. 19. They report good attendances for the opening day and an enthusiastic church. Let us pray for this special evangelistic effort in our home mission tent."

Bro. and Sister Allen Brooke, their two boys and Miss Wakefield arrived in Queensland on Feb. 2. A large party of officers and members from Ann-st., Brisbane, motored down to Southport (54 miles) to welcome the party who motored from South Australia. An enjoyable picnic lunch was prepared by the ladies, and the secretary made a presentation of a mixed case of Queensland tropical fruits to Bro. and Sister Brooke on behalf of the officers and members of Ann-st. Bro. Brooke commenced his ministry on Feb. 5, and on the 12th an induction service was conducted. Bro. H. S. Banks presided, Bro. C. R. Burden (vice-president of conference) gave the charge to the church, and Bro. Stirling delivered the charge to Bro. Brooke. Meetings on both Sundays were very well attended, the chapel being almost full at each service.

At annual business meeting of Hindmarsh church, S.A., on Feb. 15 reports from auxiliaries showed good work done. Receipts for year, £528/5/9; expenditure, £533/18/9. Through the duplex envelopes £27/10/- was raised for home missions and £27/12/3 for foreign missions. A further sum of £14 was made available to foreign missions by F.M. auxiliary. The officers' recommendation of copper offering each Lord's day as a sinking fund to meet cost of repairs to property was adopted. The following were elected: Elders, T. P. Richardson, F. T. Holden, A. J. Brooker; deacons, H. T. Brooker, H. J. McDonald, J. F. Allan, J. W. Snook, T. Flint, R. Price, G. J. Outlaw; treasurer, Bro. John Brooker; auditors, Bro. T. P. Richardson and H. W. Tomkins. On Feb. 19 there was a good attendance. Bro. A. Anderson was speaker, Bro. Saunders being at Strathalbyn, and his subject was "The Kingdom Comes with Power." A flower service was held at night and Bro. Anderson gave a stirring address on "The Message of the Flowers." The choir provided an anthem, quartette and solo.

### ADDRESSES.

A. O. S. Baker (preacher Long Plains church, S.A.)—Long Plains.  
Allen Brooke (preacher Ann-st. church, Brisbane)—100 Sherwood-rd., Toowong, S.W.1, Qld.  
F. Combridge (secretary Albury church, N.S.W.)—671 David-st., Albury.  
C. G. Taylor (preacher Parkdale church, Vic.)—31 The Corso, Parkdale, S.11.

## New Missionary Farewelled.

ON Thursday, Feb. 15, at Dawson-st. chapel, Ballarat, an impressive dedicatory service was held in the presence of a large gathering of members and interested friends to bid farewell to Sister Miss Helen Wiltshire, missionary-elect for India. Sister Helen was the first member of the church to volunteer for missionary service, and the members feel honored in having now a living link connecting them with the mission fields.

Our sister comes of a missionary family, both parents having served in China, where they laid down their lives for Christ. Sister Helen at that time was an infant of 8½ months. She and her sister Ingrid were nurtured and trained by their uncle and aunt, Bro. and Sister J. Wiltshire.

The service was presided over by Bro. J. A. Wilkie. Greetings were received from Bro. A. Anderson, secretary Federal P.M. Board; Dr. and Mrs. Michael, Sister Miss Caddicott, India, and from Bro. T. R. Morris, president State conference. Speakers were the church secretary (Bro. A. Ferguson) on behalf of the members, and Bro. H. A. G. Clark, State P.M. secretary. Mrs. McCann (president of Women's Conference) gave a greeting. All hearts were moved when our Bro. Wiltshire solemnly set his niece apart for the service of God.

An adjournment was afterwards made to the school hall, when presentations were made. On behalf of the church Bro. E. H. Price presented a set of travelling trunks; Bro. Steele and Sister Madge Dowling gave a fountain pen and pencil on behalf of Phi Beta Pi club and Endeavorers. Bro. Randall on behalf of South Western District Conference presented 25 volumes; Sister M. Batch a book on behalf of Junior Mission Band. Musical items were rendered and a time of social fellowship was held.

A large party from Ballarat attended the College inaugural meeting and farewell to Miss Wiltshire in Lygon-st. chapel on Feb. 20. On behalf of the women's executive and home mission committee, Mrs. McCann presented bouquets and spoke words of farewell. In an eloquent address Bro. H. A. G. Clark represented the P.M. committee. Miss Wiltshire made a pleasing response, and prayer was offered by her uncle, Bro. J. Wiltshire. Prior to the public meeting Miss Wiltshire, her sister, uncle and aunt were entertained at tea in Swanston-st. lecture hall by the Victorian P.M. committee.

### COMING EVENTS.

FEBRUARY 26 (Sunday).—South Yarra annual home-coming services. 11 a.m., worship and communion, Bro. T. Hagger; 3 p.m., Bible school reunion, Bro. L. E. Brooker; 7 p.m., gospel service, Bro. H. W. Candy. All past members and friends cordially invited to be present to make this a very happy and successful reunion. Hospitality provided. Please come because others will be looking for you. Minister, A. W. Claude Candy, 32 Barry-st., South Yarra, S.E.1. Phone, Windsor 4813.

FEBRUARY 27 (Monday).—Churches of Christ Ladies' Choir and assisting artists will present their third annual concert to aid the Sarah Meyer Hospital Fund, in the Lygon-st. chapel. Tickets, 1/-.

MARCH 5 (Sunday).—St. Kilda Home-coming. Morning speaker, Bro. Forbes; evening, Bro. C. P. Hughes. All past members and friends welcome.

MARCH 26.—Church of Christ, Surrey Hills, special home-coming day, Sunday, March 26. Services 11 a.m., 3 p.m., 7 p.m. Hospitality provided. Past members intending to be present kindly notify secretary, H. C. Shields, 11 Sherwood-st., Surrey Hills.

### BROADCAST SERVICES.

Sunday School of the Air, from 2DB Melbourne, March 5, 5 p.m. Music, Balmwyn school. Story to be told by Mr. H. J. Patterson, M.A.

# News of the Churches.

## WESTERN AUSTRALIA.

**Collie-Ewington.**—The Bible schools held an enjoyable picnic on Feb. 11. The young men of the church presented the gospel in song and story on Feb. 12, while Bro. Nightingale visited Bridgetown, Manjimup and Pemberton districts.

**Kalgoorlie.**—On Feb. 12 the intermediate and junior C.E. societies combined when a meeting of a missionary nature was held. The Sunday school has at last been successful in locating a teacher and scholars in a Bible class. Y.P.S.C.E. has promised a further £10 towards the new hall fund, which will bring the amount in hand up to £140.

## TASMANIA.

**Invermay.**—70 broke bread on Feb. 12, when two splendid discourses were delivered by Bro. Morgan. Recent events were the Bible school teachers' picnic at Low Head, a treasure hunt in aid of Bible school funds, and a successful J.C.E. social. We regret that one of our scholars, little Charlie Harvey, is seriously ill in hospital.

**Sandhill.**—Sympathy is expressed to Bro. and Sister T. Orr and family in the passing of their son Robin whilst they were holidaying on the north-west. He was only nine years of age, a bright and happy boy, and will be much missed from the Bible school which he has attended from babyhood.

**Launceston (Margaret-st.).**—On Feb. 8 the church farewelled Mrs. Duff and Miss M. Duff, valued workers for many years. They have taken up residence in Melbourne. On Feb. 12 30 sisters gathered, and as a result of discussion a re-arrangement of sisters' work has been made. Officers were elected. Christian Endeavor meetings are well attended (34 members present). Mr. A. Menzies gave a lantern lecture on city mission work in Launceston; collection, 15/8. Bro. Lowe's topic on Feb. 19 at 7 p.m. was "A Radical Change." A lady made the good confession. Several visitors were welcomed. Bible school attendance was 98 scholars.

**Devonport.**—During recent weeks, interest has been well maintained, with increased congregations at gospel meetings. Visiting speakers have given helpful messages. On Jan. 15 Bren. J. and E. Byard addressed the church, and on Jan. 22 Bro. A. Byard spoke on "Witnessing." Bro. W. Reynolds exhorted on Jan. 29. Sister A. Nothrop addressing evening gathering on "Can Morality Save?" On Feb. 5 Bro. H. Stevens, jun., and the State president took charge of services, when a very good congregation listened to an address on "Wandering Sheep." Sisters A. Nothrop and E. Harvey rendered a duet. On Feb. 12 Bro. H. Crowden addressed evening gathering. Sister P. Byard sang a solo. The church extends sympathy to Sisters L. and V. Taylor, whose father recently passed away.

## QUEENSLAND.

**Roma.**—All services are well attended, and interest is maintained. Local brethren are conducting meetings and giving helpful messages. The church is pleased to have fellowship with Bro. Norman Cardinal, from Annerley. We regret the illness in the local hospital of Shirley, daughter of Bro. and Sister G. Thornton.

**South Brisbane Circuit.**—Annual business meetings of the churches at Stone's Corner and Moorooka were held on Feb. 8 and 9 respectively. At Stone's Corner £10 was subscribed towards a new organ, and at Moorooka the debt on the property was paid. The work in the three churches is in good heart. On Feb. 19 Bro. Alcorn commented a three weeks' Bible Teaching Campaign.

**Boonah.**—Bro. and Sister Vanham commenced their ministry with the church on Feb. 5. In the morning Bro. Vanham exhorted on "The

Promise that Only He can Keep," and in the evening preached on "The Unwanted Visitor." He spoke at Silverdale in the afternoon on "The Secret of a Great Man's Endurance." Bro. N. Watson and Sister Wilson, of Rockhampton, were visitors. C.E. society has resumed after holiday recess. Mrs. Gall is in hospital.

**Gympie.**—On Feb. 12 in the morning Bro. W. Evans exhorted enjoyably on "The Perfect Model." At night Bro. E. Trudgian gave an inspiring address on "Recruiting for the Master." At Monkland Bro. P. Stalley conducted morning service; the meeting was well attended. There were two new scholars in Bible school. At Goomboorian, in the afternoon, Bro. W. Evans conducted gospel service, and his first address in that district was most acceptable.

**Kingaroy-Nanango.**—Attendances since holidays have improved. There was a splendid broadcast service on Jan. 22. At annual business meeting held recently the following officers were elected: Bren. Jas. McNicol (elder), J. Steele, P. Miller, C. F. Adermann, B. Christensen, A. Lobegeiger and H. Latham. Bro. Jas. McNicol was re-elected as treasurer. An inspiring address was given by Bro. V. G. Boettcher on Feb. 12 at the gospel service, on "The Father's Business." At District C.E. Council meeting on Feb. 4 Bro. V. G. Boettcher was elected president for South Burnett C.E. Union. All auxiliaries of the church are in good heart.

**Annerley.**—Much confidence accrues from all-round increase in most of church and auxiliaries' reports at recent annual meeting. Successful guild shilling-afternoon was held at home of Mrs. Noble on Feb. 7. Bro. Harold Finger has left for College of the Bible, Vic. His earnest message to prayer meeting on Feb. 8 was followed by a church farewell social, nearly 60 being present. A useful token of love was presented him. On Feb. 12 Bro. N. G. Noble spoke on "A Little Member, But—." Three youths, recently immersed, were received into fellowship. A brother who wished to resume regular fellowship was received at same service. Bro. N. Carlless, of Onehunga church, New Zealand, was a recent visitor.

## SOUTH AUSTRALIA.

**Queenstown.**—On Feb. 19 Bro. Durdin, from York, exhorted the church. Bro. Brooker was at York. A good number attended. At night Bro. Brooker preached on "A Wonderful Change." Sister Hastings is still very ill. Bro. C. Hall is improving, as is Bro. J. Challenger.

**Semaphore.**—On Feb. 19, 73 communed. Bro. Oram's talks were splendid. Bible school attendance was up, and both J.C.E. and L.C.E. were on the up-grade. Bro. Ewers' picture night for home missions was profitable. Local ministers' fraternal was held at the chapel, Bro. Oram entertaining. Miss McCorkindale gave a lecture and pictures on Russia.

**Norwood.**—The sisters' guild recently put down a new carpet on chapel platform and had front of chapel tarred to footpath. Several new scholars have been enrolled in Bible school. Bro. J. Train spoke on morning of Feb. 19, and Bro. Ingham at night. Tennis club was successful in winning the B grade premiership of Churches of Christ Association. Endeavor societies are having very good meetings.

**Berri-Winkle.**—On Feb. 7 the Kappas entertained Phi Betas at a moonlight picnic at Lake Bonney. Bro. Holland preached at Winkle on Feb. 12. After gospel service one man made the good confession. On Feb. 13 the Phi Betas enjoyed an excellent message from Sister Mrs. Manger. A notable feature at gospel service on Feb. 19 was the number of men present. Several visitors were welcomed. At gospel service Bro. Synett, of Prospect, sang a solo. The Pi clubs

received a letter from the founder, Dr. Jameson, from America.

**Kadina.**—On Feb. 8 Bro. Ewers, State organizer of H.M., gave an interesting lantern evening on "Do Home Missions Pay?" Afterwards he met church officers in conference. On morning of Feb. 12 Bro. Dyster spoke on "Beauteous Face." At night he preached on "The Truth about Heaven." On Feb. 15 Bro. Dyster as president of Northern Yorke Peninsula District C.E. Union presided at half-yearly rally held at Moonta. Our Y.P.S.C.E. and junior societies were represented. Church recommenced 6 p.m. prayer service on Sundays and inaugurated a prayer service on Thursday nights before choir practice. At morning service on Feb. 19 Bro. Dyster's subject was "The Resolute Face." Visitors were welcomed. At night Bro. Dyster preached on "Doers." Many members are sick. Kadina brethren assist Wallaroo-Moonta circuit work.

## VICTORIA.

**Dandenong.**—Bro. R. Morris brought an inspiring message on "Christian Stewardship" on Feb. 19. In the evening Bro. R. Geyer gave a fine address.

**Hampton.**—Bro. Stephenson was speaker on Feb. 19. A baptismal service was held at night. A young men's society has been formed. All auxiliaries have begun work for the year.

**Oakleigh.**—Good attendances were maintained on Feb. 19, Bro. Mudge addressing both meetings. Mrs. Mudge is laid aside with sickness. Bro. Parker and Sister McGregor are recovering.

**Preston.**—An uplifting message was delivered by Mr. Townsend at morning service on Feb. 19. Gospel service was conducted by Bro. Hart. At week-night prayer service Bro. Ward delivered a message.

**Northcote East.**—Gospel services have improved very much of late. Bro. McLaughlin giving powerful messages. Funds are in hand to complete payments on land, and it is hoped to begin building before long.

**Ballarat (Peel-st.).**—There were good attendances on Feb. 19. Bro. Randall's messages were helpful. There were 102 scholars at Bible school. Junior choir commences shortly under leadership of Bren. Vincent and Watkins.

**Harcourt.**—On the departure of Bro. Rice the church presented him with a Bible. On Feb. 12 a young man was baptised and welcomed into the church by Bro. Duff Forbes. Attendances are very satisfactory, the chapel being practically full at morning meetings.

**Hamilton.**—On Feb. 12 at gospel service Bro. Garland spoke on "No Other Name." Both services were well attended, though many members are sick. Mid-week meetings are progressing well, attendances being excellent. At night on Feb. 19 Bro. Garland spoke on "The Hands of Jesus."

**Ballarat (Dawson-st.).**—The Bible school picnic was held at Lake Burrumbeet on Feb. 11. About 300 people attended. Meetings on Feb. 12 were excellent. At night Sister Helen Wiltshire gave a farewell greeting. At the conclusion of the appeal four young people from the Bible school confessed Christ.

**North Williamstown.**—Meetings were very good on Feb. 19. Lionel Johnston speaking in morning and Jas. E. Thomas spoke on "The Spiritual Meaning of Baptism" at night. There were five baptisms. Sunday school and young worshippers' league are growing. Donald Thomas has gone into Glen Iris College.

**Mildura.**—On Feb. 5, 95 broke bread. Bro. Harrop spoke on "The Woman at the Well." Bro. Waters addressed the church at Dareton. Several visitors were present on Feb. 12. Bro. Waters addressed both services. Last week the Y.P.C.E. held an evening to raise funds for harvest thanksgiving offering. On Feb. 19 Bro. Waters addressed a large meeting at breaking of bread. He is leaving for annual holidays this week.

(Continued on page 124.)

# Foreign Missions.

Conducted by  
A. Anderson, 261 Magill Rd., Tranmere, S.A.

## CHINESE HOME MISSION SOCIETY.

FROM the "Gospel Bell," the Chinese publication of the C.H.M.S., the following facts have been gathered. Special meetings held for a week prior to Christmas drew total audiences of over eleven hundred people. Twenty-eight homes handed their names in for visitation, and though many could not be located, some splendid contacts were made. It was a time of great encouragement and revival. A pleasing feature of this special work was the way in which the Chinese Christians worked to make the meetings a success. A lot of personal work was done on the streets of the city by the men, and the women entered the homes and invited mothers and girls to the gatherings. Crowded audiences were in evidence each night during the period.

It is encouraging to note that the work among the tribes is still being continued in an aggressive way. Prior to the arrival of our Australian workers, nothing had been done for these people. Despised by the Chinese and having little contact with the outside world, they lived lives of isolation and loneliness. Constant requests by these people to come amongst them led our missionaries to send them an evangelist. This led to the building of a chapel and small residence for the Chinese preacher. School work and evangelistic work were carried on side by side, and occasionally very sick people were brought into the city for treatment. Lasting contacts were thus made, and up to the time the Australian workers withdrew fourteen men were baptised, and entered the fellowship of the church. Attempts had been made to interest the women, but their ignorance, and lack of knowledge of the Chinese language, made it extremely difficult to present the message in an intelligent way. The past efforts in the school are now bearing fruit. The Chinese evangelist has been able to make closer contacts, and with a knowledge of the language and customs has been able to instruct the women as well as the men. Now we learn that sixteen have been baptised in the beautiful rock pool at the foot of the mountain, five being Chinese and eleven tribes people. Among the tribes people, however, were a number of women.

The outstanding feature is the fact that Chinese and yeh ren (barbarian—to the Chinese) stood side by side and were baptised into the same Lord. For this group at least Christ has broken down racial barriers.

The C.H.M.S. further report that in the Sunday school in the city over 100 names are enrolled, with an average attendance of 60. This school is unique in the fact that most of the scholars come from outside homes and do not belong to Christian families or to the mission day school. Since this is so, the average attendance is extremely good, for heathen festivals and ceremonies are constantly held, and on occasion draw most of the people from their homes to the temples. The report adds that each week the numbers are increasing in the Sunday school. During the past year many deputations have come from outlying places asking the society to come to their district and commence preaching and teaching. Their comment is, "Alas! we have no one we can send into these places. At present we cannot grasp the opportunity to open up these other centres."

They complete their report by saying, "Please beseech the Lord that doors will open for them." The C.H.M.S. are now entering their fifth year in the Huelli area. The work they have done and are doing under very trying and difficult circumstances should commend itself to the

Australian churches. The income of the C.H.M.S. is sadly depleted because the war has destroyed many of the contributing churches. Nevertheless they carry on. The gifts of the Australian brotherhood towards the "Chinese subsidy," plus your prayers, are the effective ways in which you can help our loyal Chinese brethren to carry on.

## MISS LAMBERT.

IT will be recalled that Miss Grace Lambert was granted early furlough last year owing to illness. Since her return she has been under medical supervision at Canberra, Sydney and Melbourne. Our medical report states that Miss Lambert has made some improvement, and is likely to improve gradually under Australian conditions, but that this worker cannot return to India. Her disappointment is keen, but she is constantly cheered by assurances of sympathy and love by her many friends. She has been greatly cheered to have been able to meet Miss Wiltshire and have a talk with her about the Indian work. Since Miss Lambert cannot return, it is cheering to know that another is ready to take her place; and by the time this is read, God willing, Miss Wiltshire will have already left Australian shores. Letters have just been received from India, and all rejoice that, despite many difficulties, another worker is on the way to India.

## BAPTISMS ON FIELDS.

SINCE the close of Federal Conference report (August, 1938) we have been encouraged by the reports from the fields. There seem to be indications of a new note, and much earnest enquiry is being made by groups who previously evinced little interest in the gospel message. From India, three baptisms have been reported, but areas are now being touched, and additional groups are being brought face to face with the gospel. Latest word from India tells that India's "untouchables" are protesting against the term "Harijan"—a name given them by Gandhiji. Their contention is that being designated "Harijans" would include Brahmins and caste Hindus—for they, too, call themselves the people of God. As they wish to dissociate themselves with Brahmins and caste Hindus, they refuse to accept a name that in effect keeps them in the old bondage. Such movements will surely draw these people nearer to the Christian fold. Even Gandhiji protests to-day because the Christian teaching is presented in such a way that it is making its

appeal, inasmuch that over 15,000 outcasts per month are entering the Christian church. Gandhiji says he would make the reform of Hinduism come from within; the Christian message says it must come from without, and to this the outcaste leaders would agree, even though they do not actually become Christian. These are great days in India, and whilst this earnest enquiry is going on we can expect to have a great part in the harvest which must assuredly come.

From China we have reported 16 baptisms, five being Chinese and 11 from among the tribes. Much enquiry is being made in Huelli about the gospel.

Aoba reports 19 baptisms, and a group awaiting on Pentecost. Thus during the past few months about 40 have found this new relationship and are seeking to follow Christ.

## HINDU MARRIAGE A HELL.

"THE Indian Social Reformer" throws a revealing searchlight on the subject of Hindu marriages. Cruel abuses have crept into marriage, making it so intolerable to women that the more sensitive of them prefer death to their misery. The Hindu marriage in an increasing number of cases is exposing young women to tortures worse than those of hell. It works in an entirely lopsided way, leaving the man totally free to ignore his moral and even his legal obligations to his wife, while it places the latter in a position of permanent servitude to her husband. This has to be radically re-adjusted and the marriage relation made equitable to both parties. At the stage at which matters stand, thoughtful persons, notwithstanding their aversion to divorce, are constrained to support the introduction of a carefully guarded measure to enable the much oppressed wife to rid herself of the incubus of a heartless husband. Several measures are before the public, and it is much to be desired that their sponsors will consult together and agree upon a measure which can be passed without protracted debate. Every rescue home in the country reports that the problem of the abandoned Hindu wife is assuming dangerous proportions, and that a solution is urgently called for.

## LOIS JEAN THOMAS.

A LETTER from Bro. Colin Thomas tells of the joy that has come into their lives in the coming of a precious daughter. The mother and father are full of gratitude for the splendid attention of Dr. Michael and our nurses, Miss Foreman and Miss Caldicott. He says: "We are thankful to God for his goodness, and the precious little gift fills our hearts with a new joy." The child was born on Jan. 16, and our letter written the next day says that the mother and child are both well.

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#### Ambulance Affairs.

The Ambulance Brigade voluntary contributions scheme, which is designed to do away with art unions and Sunday picnics, is meeting success which the superintendent of the brigade describes as magnificent. He states that the churches are wholeheartedly behind the scheme.

For an annual subscription of 10/-, which may be paid quarterly or half-yearly, free transport is provided for a contributor and his wife and children up to the age of 16. Free transport to general hospitals and free accident service will continue to be given; other transport cases will be charged 9d. per mile, with a minimum of 5/-.

## College of the Bible.

OUR College has entered upon a new epoch. It has begun its work for 1939 under the direction of a new principal, and it has a new member on its faculty. Mr. T. H. Scambler, B.A., Dip.Ed., who has been a member of the



Principal T. H. Scambler, B.A., Dip.Ed.

College staff since 1921, recently took up his residence at the College and has entered upon his work as principal with the good wishes and high expectation of Board of Management, faculty and students. He received a most cordial welcome to the opening services of the College.

Mr. E. L. Williams, M.A., was also welcomed as a new member of the faculty. For the second time a former student has received the high honor of being called to serve on the teaching staff. Mr. Williams graduated from the College ten years ago. During his college course he won the distinction of being at the head of his class and of winning a succession of scholarships. He also distinguished himself in athletics, winning the sports' championship four years in succession. Later he had a distinguished course at Melbourne University, at which he secured the degree of Master of Arts. Mr. R. T. Pittman, B.A., Dip.Ed., and Mr. J. S. Taylor, B.A., are the other members of the faculty. The former, who was one of the first students enrolled at the College in February, 1907, has been associated with it during all the years, except for the time spent at the University. It is interesting to note that

#### Temperance Activities.

Mr. W. G. Calderwood, B.Sc., of Minnesota, U.S.A., has accepted an appointment as educational secretary of the Queensland Temperance League, and is expected to arrive with Mrs. Calderwood by Feb. 22. He has taken a prominent part in temperance and prohibition organization in America for many years. He was secretary for six years of the Minnesota Prohibition Party, secretary of the National Prohibition Party for seven years, then chairman for four years. Twice he was the prohibition candidate for the Senate for his state, and also was candidate for Governor of Minnesota.

The league will engage in an intensive educational campaign in connection with the National Pledge Signing Campaign, which will be opened at a meeting in the Albert Hall on Monday, March 6, to be addressed by Canon Hammond, of Sydney, and Mr. Calderwood.

Mr. Taylor has begun his twenty-sixth year as a teacher at Glen Iris.

The 1939 session began on Feb. 14. A good attendance of visitors was present at the College, several of whom were invited to express greetings to students, new and old, as they began a new year of work.

Twenty-six students were enrolled. Seven new students begin their College course this year; five of them from Victoria and two from Queensland. The representation of the various States this year is as follows: New South Wales, 3; South Australia, 2; Queensland, 4; Western Australia, 2; Victoria, 15. Thus upwards of 57 per cent. of the students this year are Victorians. Only one lady student is enrolled.

The subjects of the Bible Course will be taught by the members of the faculty as follows:

Mr. T. H. Scambler.—New Testament History, Apologetics, Homiletics I, Homiletics II, and Practical Church Work; Elocution I. and II.

Mr. R. T. Pittman.—Old Testament History, New Testament Greek I and II, Hermeneutics and Exegesis, Ancient Civil History.

Mr. E. L. Williams.—Church History I and II; Christian Doctrine, Logic, Missions and Comparative Religion.

Mr. J. S. Taylor is in charge of the University Intermediate Leaving subjects, though part of the work is distributed among the other members of the faculty.

On Monday evening, Feb. 20, the members of



E. L. Williams, M.A.

the Board of Management, the faculty, and the students were entertained by the officers and ladies of the Lygon-st. church. This happy function has taken place each year of the existence of the College, and the heartiest appreciation was expressed to the Lygon-st. friends for their warm welcome and generous hospitality.

Afterwards the public inaugural session of the 33rd year of the College was held in Lygon-st. chapel. The chairman of the Board, Mr. R. Lyall, presided. Mr. A. R. Main on behalf of the Board extended a welcome to the new principal, T. H. Scambler, and to E. L. Williams, both of whom responded in a brief appropriate address. Words of farewell were spoken by representatives of the F.M. Committee to Miss Helen Wiltshire, who is leaving for the mission fields of India. A more detailed report of this part of the programme appears elsewhere. The combined choirs of Swanston-st. and Lygon-st. churches provided music for the gathering, and Mrs. F. L. Mitchell rendered enjoyable solos.

The following scholarships awarded for work done in 1938 were presented by A. R. Main:—L. C. McCallum Memorial Scholarship, J. C. Cunningham, Vic.; Morton Noble Scholarship, S. H. Wilson, N.S.W.; F. G. Dunn Memorial Scholarship, C. G. Taylor, W.A.; Old Boys' Scholarship, A. E. White, Vic.; F. M. Ludbrook Memorial Scholarship, H. I. Walmley, S. A.; Eliza F. Winter Scholarship, B. V. Coventry, S.A.; Emma C. Hovey Scholarship, Miss A. M. Scantlebury, Vic.; William Grindrod Memorial Scholarship, E. R. Schurmann, W.A.; Mr. and Mrs. T. E. Rofe Scholarship, E. F. G. Mellhagger, Qld., now studying at Melbourne University.

The principal writes:—"In the earlier days of the College, it occasionally happened that people in the country helped the students by donations of fruit, vegetables, wood, etc. There were some donors who regularly sent supplies to help in this way. With the passing of time, and the changes it brings, these substantial donations have practically ceased. This year the cost of living will be exceptionally high, and if some kind friends could donate a supply of wood, or cases of fruit, and any gifts which would help keep down the cost of living, they would be making a valuable contribution towards the well-being of the men who are seeking by real self-denial to prepare themselves for the work of their Master. It may happen that in the apple season orchardists in the vicinity of Melbourne might be glad to have a party of students come to gather supplies which might otherwise go to waste."

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## Obituary.

### Mrs. F. Hoppood.

THE church at Strathalbyn, S.A., has been called upon to part with Sister Mrs. F. Hoppood. She united with the church at Milang in July, 1899, being baptised by T. J. Gore in Lake Alexandrina. She was a very faithful member. A few years ago the family removed to Strathalbyn, and she was in her place for all meetings as long as her health would permit. She fell asleep in Jesus on Jan. 4, 1939. Her family with members of the church and district gathered at her graveside, when all that was mortal of one whose life had been a definite witness was laid to rest.—A.H.W.

### Thomas King.

AFTER 16 months' illness Bro. Thomas King was called home on Jan. 16, at 74 years of age. Almost five years ago Bro. King gave his life to Jesus Christ, during the Hagger-Manger mission at Bordertown, S.A. Our brother had a beautiful Christian character and loved regularly to attend the services. When Bro. King became a Christian he could neither read nor write, but, seeking the best of the Christian life, he persevered, and with a little help, was able to read John 14, Matt. 5 and a few favorite hymns. To know him was to love him. His beautiful life and influence bore testimony to the power of the gospel of our Lord and Saviour. He often regretfully spoke of the wasted years of his life. In his home-call the church at Bordertown has lost a faithful brother. He leaves a widow, three sons and two daughters to mourn their sad loss. We commend them all to the One who is "too wise to err and too good to be unkind." In the absence of the writer Bro. L. E. Verco conducted the funeral in Bordertown cemetery.—W.A.R.

### A. E. Mudge.

ON Feb. 9 the passing of Bro. A. E. Mudge, at the age of 68 years, was keenly felt by members of the church at Port Pirie, S.A. Bro. Mudge had been an inmate of Pt. Pirie Hospital since Dec. 6 last, after a severe cerebral stroke. Attendance and Boral tributes at the funeral evidenced the esteem Port Pirie had for him. Bro. D. C. Ritchie officiated at the service in the home and at the graveside. Bro. Mudge was known by all as a man possessing firm religious convictions, and he was always faithful to his task in the church. It was in 1897 he joined the church. For 32 years he held office as secretary, until August of last year. He will be remembered most by his unflinching service for the Christ whom he lived and loved. Pt. Pirie will be the poorer by the passing of our brother. Sincere sympathy is extended to the bereaved.—D.C.R.

### George Russell.

IN the passing of Bro. George Russell (76 years) on Feb. 7, the church at Warragul, Vic., lost a faithful and highly respected member. He had been associated with the Warragul church work for over 25 years. During all that time he and his wife had been most regular in church attendance and had prepared the Lord's table for morning service, put hymn numbers on the hymn-board and seen that all was in readiness for the worship meeting. Our brother and the wife who survives him have for many years entertained and looked after week-end preachers, students and visitors to Warragul church. They kept a home open for socials and meetings in the interests of the church. On Sunday, Jan. 29, our brother attended the church service and took ill just as he returned home. For nine days he suffered great pain. During those days he often spoke of his readiness to die. He will be greatly missed in his home and in the church. A large circle of church folk

will sympathise with the wife, son and daughters in their loss.—L.E.S.

### Mrs. S. A. Smith.

THE church at Minyip, Vic., suffered a loss when on Jan. 20 Sister Sarah Alice Smith at the age of seventy years received the call to higher service. Sister Smith was born at Avoca and came to Laen district in 1875. She held pleasant memories of the labors of such stalwarts of the faith as D. A. Ewers and G. H. Brown of the pioneer days. She became associated with the church in its early days at Danmunkle, where with her husband, the late W. G. Smith, she was a foundation member. She continued in fellowship till the church moved to Minyip, where she was a faithful and regular attendant till ill-health two years ago made her attendance less frequent. She loved the Lord and his church, and often against the advice of her doctor she journeyed nine miles to the meeting place and found joy, fellowship and strength around the table of the Lord. Her outstanding cheerfulness under all circumstances, her kindly sympathy with those in trouble, her upright Christian character and her wonderful courage, faith and Christian fortitude during a long period of suffering has been an inspiration to all who knew her. She leaves a sister, Mrs. Goudie, and a brother, both of Kyneton, and five daughters and three sons, all of the home district, to mourn her loss; but they rejoice in the memory of a wise and good mother and the assurance of reunion. The large assembly at the graveside was a testimony of the love and esteem in which she was held in the district. On Jan. 29 an in memoriam service was held.—G.T.B.

### W. J. Turner.

BRO. WILLIAM JOHN TURNER, born in Wiltshire, England, 76 years ago, passed away at the residence of Bro. J. McCarrison (son-in-law), South Brisbane, on Jan. 25. He was immersed by Bro. Ferdinand Pittman at Brunswick, Vic., 47 years ago. His quiet and prayerful testimony for Christ has served well his acquaintances, and his family, even to the fifth generation in the church. Bro. Turner married Miss Emma Hoffmann at Warwick, Qld., where she was immersed by Bro. Boswell Black 57 years ago. Their valued fellowship included membership in the church at Annerley, and at Ann-st., Brisbane. Sister Turner and family find consolation and hope in much Christian sympathy from far and near. Many friends attended special services at the home and at the graveside. "Blessed are the dead that die in the Lord from henceforth."—N. G. Noble.

In the judgment of the world a life may be without fault, while at the same time in the judgment of God it may be without fruit, and hence is unfulfilling the purpose of its creation.—J. Stuart Holden.

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"BE THANKFUL WITH ME!"

Once during the Civil War, after a great battle, a chaplain going about among the wounded in the hospital stopped beside the bed of a young fellow and said, "Can I do anything for you?" The boy said, "Yes, chaplain, pray for me." And the chaplain thought that he was to pray that the young fellow might be ready to die, but when he started in that way the boy broke in on the prayer, saying, "Chaplain, just be thankful with me. First of all, thank God for my mother. Thank him that she ever gave me birth. Thank him that when I came into the world she wet my face with her kisses; that when I could not walk alone she held me; that when I grew to young manhood she staided me. Thank him that I have a Saviour. Thank him that the gates of heaven are open. Thank him that I am going home."  
—L. A. Banks.

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"PRAISE WITH EACH BREATH"

Consider and hear lest mine enemy triumph. Yes, lighten mine eyes that I sleep not in death; That spiritual darkness, that slothfulness dreading. The devil's temptation—his mean shibboleth. Lord, I would cling to thee— Fain would I bring to thee Praise with each breath.

—M. Hitchis-Kemp.

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### Help from Another World.

SURELY it is being made plain that civiliza-  
tion cannot save itself. Its salvation, its  
redemption from the downward tendencies al-  
ways at work within it, must come not from  
itself but from another world—the eternal and  
spiritual world. In other words, if it is to be  
saved it must come under the sway of Christian  
values and standards of life. But mere assent  
to Christian principles is not enough. There  
must be power in them if they are to prevail.  
And this power comes from the Spirit of the  
living Christ himself. In that passage already  
quoted where he describes the signs of judg-  
ment he added the words: "When these things  
begin to come to pass, then look up and lift  
up your heads, for your redemption draweth  
nigh." If we merely look around at this  
present time we see plainly enough the sorry  
plight of the world. If we will look up we  
may see the power of redemption. It is the in-  
coming of the Spirit of Christ through human  
will submitting themselves to his control so  
that his power becomes theirs.—Archbishop of  
Canterbury.

#### THOUGHT FOR THE WEEK.

THE Cross is the key that  
will lock the door on a  
sinful past.

—Dr. R. G. Lee.

#### IN MEMORIAM.

AUSTIN.—In loving memory of Albert Austin,  
who died at East Brunswick on Feb. 24, 1927.  
—Inserted by his wife and son, Minnie and  
Albert Austin.

McCLEAN, Frank.—In tenderest and most  
fragrant remembrance of our beloved father,  
who went to dwell with Christ Feb. 23, 1933.

Loved—remembered—longed for, always,  
1 Thess. 4: 13-18.

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